

THE

שקל

# SHEKEL



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Turkish Mosque - 1893  
World's Columbian Exposition

# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study of Israel's coinage, past and present, and all aspects of Judaica numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinion of A.I.N.A.

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# THE PRESIDENT'S MESSAGE

by MOIE WEINSCHTEL

Dear Member:

Our annual membership meeting will take place on Wednesday, May 1st, 1991 at 8:00PM during the Greater New York Numismatic Convention in the Omni Park Central Hotel, 7th Avenue at 56th Street New York City. This meeting will mark our 24th year and on the agenda will be:

*Reports from your officers*

*A financial statement will be available  
to those with interest in this*

*An update on the Israel Government Coins and Medals Corp.  
and its relationship with A.I.N.A.*

*A report by Ed. Schuman editor of the SHEKEL.*

The amended by-laws call for nine directors, three serving for two years, three serving for four years and three serving for six years. The elections therefore will take place every second year. This year elections are not called for.

1992 will be an election year. It will also be our Silver Anniversary (25 years). There will be a competition for our annual medal commemorating the anniversary. There will be a grand tour to Israel in celebration of our anniversary and the possible resumption of annual tours again. We will have special articles in the SHEKEL to reflect this important occasion.

The cessation of hostilities in Operation Desert Storm does not mean that Israel can sit back and relax. During the entire war, amid the scud attacks, the immigration of new settlers continued and is continuing to this moment. We must support Israel in its efforts to settle and absorb the new population. Elsewhere in this mailing is an outline of how we can help and still be involved in our hobby.

I look forward to greeting all of you personally, when you visit the Greater New York Numismatic Convention. Try to attend, and be rewarded with the company of friends and colleagues in the numismatic fraternity.

Shalom

שלום

# *The Editor's Page*

*By Edward Schuman*

It has been over a year since an editor's page last appeared in the SHEKEL. Not that there was nothing to print, but rather space had dictated the omission.

The March-April issue had been printed way prior to the mailing date. There were a number of inserts from the Israel Government Coins and Medals Corporation which were to be included into this mailing. Unfortunately somehow, these boxes went astray in the air freight from Israel. It was finally decided to print a note of explanation, and not hold back the mailing any further, when the airline advised that they could not locate these boxes. Would you believe that no sooner was this notice printed, when a call came in stating the missing boxes had been located. So the decision again was to wait another couple of days and get the entire mailing off as planned originally.

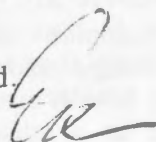
As this issue contains important information about the annual A.I.N.A. convention, it has been printed early and will be mailed early. Hopefully, it will be received in time.

Some comments about this issue should be made. The article *Yom Kippur on the Midway* was taken from a 1901 U.S. government printing office book dealing with special reports upon special subjects or groups at the World's Columbian Exposition. The article was given to me by Gene Hynds, who collects among other things Worlds Fair material. The cover photo came from Shepp's Worlds Fair Photographs, published in 1893, and supplied to me by Julius Turoff. While it might not be appropriate to illustrate a Turkish Mosque on the front cover of the SHEKEL, this mosque was in fact a synagogue Kol Nidre night in 1893.

Dr. Emanuel A. Smith has prepared the Aaron Medal article, the second of the early trio of medals by Barre. The biblical background by the author, explains each and every detail of this medal. We are fortunate that our regular contributors find the time and material to support the magazine. To Messrs. Ed Janis, Peter Horvitz, Jack Fisher, David Hendin, Mel Wacks, Sam Matalon in Tel-Aviv who was subjected to 39 scud missile attacks, and our photographer, Henry Kramarz, I say "It could not be done without you."

For those who will be visiting the convention in New York, please look for me.

Ed.



# "Magen David", The "Shield of David", Hexagram or Six Pointed Star

*By Dr. Bernard Yesner*

Most Jews know that the "*Magen David*" is a Jewish symbol; but I doubt that they know the history of its origin.

The Hexagram has been used since the bronze age (2000 BCE), throughout many civilizations, as an ornament or as a magical sign. The oldest undisputed example is on a seal from the 7th century BCE found in Sidon.

In the 2nd Temple period, the Hexagram was used by Jews and non-Jews alike in a decorative manner, (as in the Temple at Capernaum). In the middle ages, the ornamental use of the Hexagram continued, especially in Muslim and Christian countries. The Kings of Navarre used it on their seals in the 10th and 11th centuries. It was also used as a seal by Christian and Jewish notaries in Spain, France Denmark and Germany.

In Arab sources, the Hexagram was widely used under the designation of "Seal of Solomon", a term which was also adapted by some Jewish groups. In many medieval Hebrew manuscripts, elaborate designs of the Hexagram are found without being given a name. This origin can be traced to Bible manuscripts from Muslim countries. From the 13th century onward, it is also found in Hebrew Bible manuscripts from Germany and Spain.

The "Seal of Solomon" is widely used in Arabic magic and superstition. Its use in Jewish circles was infrequent except as a talisman. It

is common in many mystical versions of the Mezuzah, which became widespread between the 10th and 14th centuries.

The oldest text mentioning the "Shield of David" is contained in an explanation of a mystical "Alphabet of the Angel" used by the "Hasidi Ashkenaz" in the 12th century, where the Holy 72 names were said to have been engraved on this protective shield, together with the name MKBY which the mystics connected with Judah Maccabee.

The name of the angel Taftafyyah, on an amulet in the form of a Hexagram became one of the most widespread protective charms in many medieval and later period manuscripts. This may have provided the transition to the use of the term "*Magen David*" for this sign.

In the 16th century, instructions were found stating that the "Shield of David" should not be drawn in simple lines, but must be composed of certain Holy Names and their combinations, after the pattern of those Biblical manuscripts where the lines were composed of the text of the Masorah (a body of notes on the textual traditions of the Hebrew Old Testament). The oldest known witness to the useage of this term is the Kabbalistic "*Sefer Na-Gevrul*", which was written by Nachmanidies' grandson in the 14th century. The Hexagram is mentioned twice, and both times they are called "*Magen David*".

## MYSTICAL AMULETS



Between the 13th and 17th centuries, the two terms, "Shield of David" and "Seal of Solomon" are used indiscriminantly, especially in magical or mystical texts. Slowly, the former gained prominence. It became used as a printer's sign from about 1492, mainly in books printed in Prague in the first half of the 16th century, and in books printed by the Foa family in Italy and Holland. The family also incorporated the Hexagram in their coat of arms.

The official use of the "Shield of David" can be traced from Prague to Holland in the 17th and 18th century. Charles IV granted the Prague Community the privilege of having its own flag. (later called King David's flag), which had a Hexagram upon it. The flag became the official emblem of the Jewish community and became widely used in the synagogue, in printed books and on other objects. Here, it was always called the "*Magen David*". The Vienna community incorporated it on its seal in 1655, and when the Vienna Jews were expelled in 1670, they took this symbol with them. The Amsterdam Jewish community used the "*Magen David*" on a medallion permitting entrance to the

Jewish graveyard and it later became part of the communities seal. By the 17th and 18th centuries, the Hexagram appears as an ornament on objects for use in the synagogue and on wood carvings over the Torah Shrine.

The prime motive in the 19th century, was the desire to have a simple sign to symbolize Judaism much as the Cross does for Christianity. This led to the "*Magen David*" being used on ritual objects and in other ways, becoming widely used all through Europe and with the Oriental Jewry. It appeared in every synagogue, and became prominent on the letterheads of private and charitable organizations. In 1822, it was incorporated on the Rothschild Family coat of arms. From 1840-, Heinrich Heine signed his correspondence with a "*Magen David*" instead of his name. Theodore Herzl's "*Die Welt*": had this sign on its first issue

The "*Magen David*" became the symbol of new hopes and a new future for the Jewish people. When the Nazis used it as a "badge of shame", it took on a new dimension of depth, uniting suffering and hope.

# VARIOUS STATE OF ISRAEL COINS AND MEDALS



Several Israel State Medals incorporate the "Star of David" in their motifs. Some concentration camp money, used by the Jewish inmates are similarly marked. There are also coins containing this mark, which were issued by several countries that have no Jewish connection whatsoever. One of the most unusual applications of

Today, the "Star of David" is proudly used in the lives of the Jewish People all over the world..



## CONCENTRATION CAMP MONEY



## *The Paris & Jerusalem Medal*



The Paris and Jerusalem medal recently minted by the IGCME ranks among the most spectacular medals issued by the corporation. This medal is a superb example of fine medallistic art, and is a lasting tribute to Nathan Karp, the Israeli artist who designed the Jerusalem side of the medal, and to Jean-Paul Luthringer, the Parisian artist who designed the Paris side.

This medal expresses the uniqueness of these two historic capitals. Jerusalem, the city of light and faith, a symbol of spirituality and wisdom, sanctified by all the religions derived from Judaism, and Paris, renown as a place for academic learning and culture, the city of lights, noted for its intolerance to oppression and injustice.

Both cities have a rich illustrious past. Both have played a major role in the history of the world, Both are unique, each with its own unmistakable character.

The Jerusalem side of the medal features the Western Wall, the Dome of the Rock, the Church of the Holy Scripture, the Russian Church and the Dormitory Abbey, The Knesset, the Shrine of the



Book (Israel Museum) and Yad Vashem. The arch in the upper part of the medal was part of the famous "CHURVA" Synagogue in the old Jewish Quarter of the city. Shown also are recently excavated and restored archaeological sites.

The Paris side features the Arc de Triomphe, the Eiffel Tower, the "Institut", home of the Academie Francaise, the Sacre-Coeur, characteristic of Mont-matre, and Notre Dame, below, amongst the buildings, the river Seine, separating the right and left banks. The words *PARIS* פאריז the traditional Hebrew spelling for the city, used by French Jews for centuries.

This new medal expresses the essence of these two important and unique cities. It is available in three sizes and metals. The bronze tombac 70 mm is a most spectacular medal because of its large size. The medal is also available in 59mm silver and 38mm Gold. All are available from A.I.N.A., and are highly recommended to the many people around the world, who are in love with Paris, with Jerusalem, or with both unique cities.

# *The Aaron Medal*

*by Dr. Emanuel A. Smith*

This is the second article of three calling attention to the three Jean Jacques Barre Biblical medals, namely that of Moses, Aaron and King David. They were minted in Paris in 1837.

The first medal, that of Moses, came into the possession of the author in Paris in 1937. The other two medals, namely, the Aaron and the King David, became available from photographs from a numismatic collector who graciously offered them for research and publication.

Aaron was the older brother of Moses by three years. His sister Miriam was several years older (Exodus 2:4). Aaron was the great-great grandson of Levi (Exodus 6:16-20) and represented the priestly functions of his tribe. While Moses received his education at the Egyptian court and during his exile among the Midianites, Aaron and his sister Miriam remained in Egypt where he gained a name for eloquent and persuasive speech. Aaron became the spokesman for Moses to his people, and also before Pharaoh (Exodus 7:9).

Aaron's duties was speaker at the Egyptian court on behalf of Moses who was the central figure. Preceding the Exodus, Aaron shared the powers and signs of Moses before his people and the Egyptian Court, to impress upon them the reality of the divine mission through miracles and plagues.



During the wanderings in the wilderness, Aaron sometimes appeared rebellious in conduct. It was during the prolonged absence of Moses on Mt. Sinai, that Aaron yielded to the will of the people, and made a golden calf as a visible image of the divinity. At the intercession of Moses, Aaron was saved from the plague (Deut.9:20, Exodus 32:33).

When the tribe of Levi was set apart for priestly service, Aaron was anointed and consecrated to the priesthood, arrayed in the robes of his office and instructed in the various duties (Exodus 28-29).

A formal distinction was made in perpetuity between the family

of Aaron and the other Levites. While all of the Levites were to be devoted to sacred services, the special charge of the sanctuary and the altar was committed to the Aaronites alone (Numbers 28:1-7). Thus, today we still have in the synagogue the distinctive honors, for the Aaronites (Kohanim) and the Levites, when called up to the Torah Scrolls; an Aliya blessing for the weekly and holiday portion readings. In addition the Aaronites (Kohanim) bless the congregation on the designated holidays, and the Levites serve them by washing the Aaronites hands.

The priestly blessing pronounced by the Aaronites (Kohanim) is the traditional blessing called *Birkat Kohanim*. This blessing is the most impressive and characteristic feature of the services, both in the Temple at Jerusalem, and in the synagogue, having its origin in the blessing pronounced by the Aaronites in according with the command of the formula ordained in Numbers 6-22-27, thusly:-

*"And God spoke to Moses saying, speak to Aaron and his sons, saying on this wise shall you bless the children of Israel saying to them:*

*The Lord bless and keep you.*

*The Lord make his face shine upon you and be gracious unto you.*

*The Lord lift up his countenance upon you, and give you peace".*

The people responded with "Amen" after each sentence.

Thrice in the Old Testament of the Bible is this blessing mentioned (Leviticus 9:22, Deut.10:8, 21:5).

This blessing was given by the Aaronites (Kohanim) with uplifted hands above their heads, which in other places they lifted them only to their shoulders. The belief prevails that during the lifting of the hands by the Aaronite priests the *Shekinah*, the divinity, was hovering over the congregation's heads and the rays streamed through the spread fingers of the priests.



The Aaron medal designed by Jean Jacques Barre is 33mm bronze, and is in mint condition. It portrays a beautiful profile facing left of Aaron, the High Priest, but in addition, an accurate representation of his official dress uniform. Specifically, the garb of the High Priest is mentioned and delineated as described in the Old Testament in the Book of Exodus: 28, and in the works of the Jewish historian Josephus.

The Aaron profile is quite strong, showing a pugilistic nose, lowered brow and full lips, showing through the mustache. The beard is flowing and short to show the *Chonen*, the *Urim* and

*Tummim* or breastplate, used as a kind of divine oracle. Above the Aaron profile we have the medal's name. It is stamped in relief in Hebrew Meruba style (square) letters, similar to those in the Torah (Old Testament) scroll scribe letters. The title is namely *Aahron, Kohain, Hagadol* namely "Aaron the High Priest".

The *Choshen* or breastplate is described in Exodus 28:13-30. It is called a "breastplate of judgment" (*Choshen Hamishpat*) It is four square and double: the twelve semiprecious various colored stones, represent the twelve tribes of the Israelites, and are on the outside. This breast-

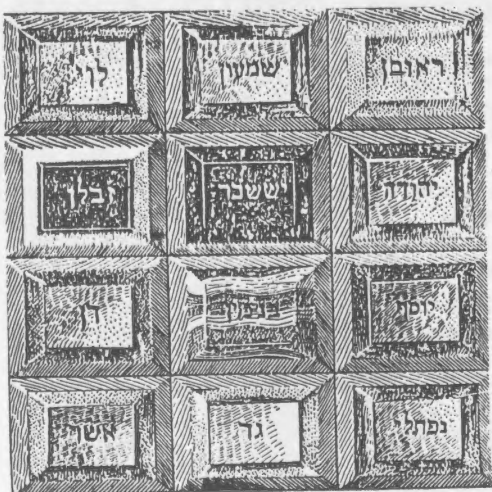


plate hangs on the High Priest's chest suspended by two gold chains from two onyx epaulets (*Avnay Me-Eium*) on both shoulders. These epaulet stones have engraved on them the names of six of the tribes of Israel on one stone, and six tribes of Israel on the other stone.

Barre used his artistic license to change the traditional design of three rows of stones four rows

deep, to four rows of stones, three rows deep to fit the breastplate, in the limited space of the circular area of the bottom of the medal.

On the right lower side of the Aaron medal, near the rim, below his shoulder we find the artists name Barre, stamped in relief in Roman classical letters.

On the reverse side of the Aaron medal we have a view of the "Ark of the Covenant", which was a portable sacred gold covered chest. It was made for Moses at God's command (Exodus 25) to contain the "Holy Tablets of the Law".



The solid gold lid or "*Capores*" was crowned by two golden "*Cherubim*" with outstretched wings called the "Mercy Seat". This Ark was carried by two poles put through rings on all four corners. The "*Cherubim*" are winged humans associated in the Old Testament with the deity (Exodus 37:6-7 - 17:18-22). The "*Capores*", or the golden lid has a decorative molding surrounding the upper edge of the Ark surrounding the "*Cherubim*".



TITLE-PAGE OF BIBLE, AMSTERDAM, 1679.

(From the Sulzberger collection in the Jewish Theological Seminary of America. New York.)



Part of an ivory panel. It shows two sphinxes, standing back-to-back and with their wings touching. One of them advances towards a sacred tree. These creatures are the 'cherubim' of the Old Testament (cf. Exodus xxv. 20, etc.). Nimrud 8th century B.C. 3 1/2 in. high.

BM 118163.

The Ark was carried by two priests during its travels, guided by a cloud by day, and a fire torch by night. It was considered the most sacred possession of the Jews. It was kept in the Holy of Holies enclosure in the Tabernacle (Tent Temple) and later in Solomon's Temple.

Representation of figures similar to the Old Testament "*Cherubim*", have been discovered; a pair from Dondera, showing striking resemblance to those described in Exodus and other sources.

An inscription around the Ark following the upper curvature of the medal and inscribed in Hebrew Meruba (square) style type is as follows: " *Va Yeesaw Aharon es Yadav el ha-am, va-Yevorchame*", namely "Aaron raised his arms towards the people and he blessed them". (Leviticus 9:22, Deuteronomy (10:8, 21:5))

Beneath the base of the "Ark of the Covenant", we find the Hebrew date (5)587 or 1827.

Jean Jacques Barre, the designer of the Aaron medal,

created a beautiful work of Judaic art by researching the Old Testament sources for a description of the High Priest's vestments and Temple furniture, since no contemporary pictorial representation exists. The information has been culled by Barre and his collaborators from Exodus 28, in the works of the Jewish historian Josephus, and from archaeological sources.

Aaron, like Moses, was not permitted to enter Canaan, the Holy Land with the victorious Israelite tribes. On Mt. Hor, Moses stripped Aaron of his priestly garments, and transplanted them to Eleazar, Aaron's son. Aaron died on the summit of the mountain and the people mourned him for thirty days (Numbers 20:22-29). Another version is found in Deuteronomy 10:6 where Moses died at Mosera and was buried there.

The rabbis are emphatic in their praise of Aaron's virtues. In King Herod's time, (c. 35 B.C.E.) Rabbi Hillel, when he saw a degenerate class of priests, held Aaron up as a favorite example saying: "Be of the disciples of Aaron, loving peace and pursuing peace; love your fellow creatures and draw them nigh into the Law" (Abot 1:12).

This is also illustrated by a tradition preserved in Abot de Rabbi Nathan 12, Sanhedran 6B (Talmud) that Aaron was an ideal priest of the people, far more beloved for his kindly ways than was Moses.

In the next article, the King David medal will be discussed.

# The Kohlberg Story

## By Edward Schuman

Jewish settlement in El Paso, Texas dates prior to the Civil War. The town at that time was called Franklin, and was a trading station on the Chihuahua Trail leading from Santa Fe, New Mexico to Chihuahua in Mexico. Solomon and Joseph Schutz arrived in 1860 and established a store on this trail.

Ernst Kohlberg was born in Westphalia, Germany in 1856. Rather than be conscripted into the army, he agreed to emigrate to Texas, and to work for Solomon Schutz without salary for a period of time, in exchange for partial payment of his steamship ticket. He arrived in Franklin in 1875, a young lad 18 years old, and horrified of what lay before him.

The area had a reputation of being at the end of the world, a village of adobe mud huts, in the center of the Texas Bad Lands, and with no resemblance in any manner to the civilized ways of Westphalia. In letters written back home, he wrote..."it is said of this country that everything either stings, sticks or stinks." Of the food he wrote "Enchiladas are thin slabs of dough that have been fried and then covered with red chili on both sides. At first chili and every thing connected with it was a hellish kind of food for me, but one becomes accustomed to anything and now I can swallow it like a Mexican, and I miss it if it is not served."

It is evident that this first impression was soon forgotten, because he later sent for his brother Moritz to join him. Together they founded the International Cigar Company, which was the first cigar factory in the southwest.

The numismatic illustration necessary for this article, is in the form of a canceled bank check dated January 16th, 1899 on Kohlberg Brothers. The vignette printed in Spanish reads "La Internacionad, Fabrica de Tabacos." underneath "K Bros." There are crossed swords, with an emblem in the center of the vignette, which is flanked by two flags. The right side by an American flag, and I believe on the left with the flag of Mexico.

This item appeared on a recent sale list offered by check dealer M. S. Kazanjian. However the item had already been sold prior to when my order arrived. Mike Gibson, of Rowlett, Texas, the purchaser, was kind enough to send me a photocopy, without which this article could not be published.

Ernst Kohlberg also founded the Rio Grande Valley Bank and Trust Company. He operated the Regis Hotel, and also built the El Paso Electric Railway. In 1893, he was elected a member of the City Council.

His wife, Olga Bernstein Kohlberg, was instrumental in

bringing many of the civilizing influences to early West Texas. She organized a "study group" which in 1899 decided to promote and advance the idea of education for children of very young age. The group purchased equipment and hired a teacher from St. Louis. Following their successful efforts, they offered to donate the materials and salary of the teacher to the El Paso Board of Education, if it would make kindergarten a part of the public school system. In 1892, El Paso became the first city in Texas to have a free public kindergarten. She also organized a Ladies Benevolent Association which in 1892 opened the first hospital in El Paso. Mrs. Kohlberg was a member of the library board for over 25 years and through her efforts the first library building was erected. In later years, the El Paso Historical Society bestowed the Hall of Honor Award to her.

Tragically, Ernst Kohlberg was murdered by a drunken tenant in 1910.



No. 2409

# Kohlberg Bros

El Paso, TEXAS

THE STERLING COUNTY BANK

MAR 16 1899

Jans Jan 16, 1899

Pay to the order of

Surra Creamery Bank \$67.92

Sixty seven and 100/100



Dollars

with Exchange

Value received and charge the same to account of

To Miss Nellie Miller & Co

Lark Valley NM

# *Stamp Seals: Prelude to Coinage*

by Peter S. Horvitz

The engraving of seals, whether cylinder seals, meant to be rolled over wet clay, or stamp seals, meant to be pressed into clay or later wax,) was a major industry in the ancient Middle East. This was true long before writing had come into existence and it was still true long after writing was a common place. That this was so witness these lines from Ben Sira written around 200 B.C.E.: "(consider) they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work."(38,27--Authorized Version.)

The earliest stamp seals were produced in Mesopotamia in the fourth millennium before the common era and were usually on round stones that had been carefully flattened to give a smooth surface. The engravings on these early stone pieces were made with harder stones, as metal tools did not yet exist. The designs on these seals are each unique and often they depict stylized animals. The

illustrated 25 millimeter black stone, example of this type of seal depicts two ibexes, one on the left in profile, and one in the center of the design facing forward. To the right of the ibexes is a pine tree, and to the right of that is a snake, perhaps ascending the tree. Perhaps this scene was meant as an illustration of some lost myth.

From such very primitive designs, the art of engraving stamp seals developed throughout the Middle East, including the kingdoms of Israel and Judah. Seals with inscriptions in the ancient Hebrew alphabet are very rare and are considered great prizes of museums. But, undoubtedly, many of the uninscribed seals that circulated in the area were also employed by the Jews of the time.

The function of the seals was to act as a legal signature to authenticate a document written in clay, just as latter date documents would be authenticated by a wax seal or as present documents are authenticated by a signature. One survival of the idea of sealing is the seal used by notary public to legally confirm the authenticity of signatures on documents.

While all of the earliest stamp seals were in stone, and the majority of those from antiquity continued to be made in that material, occasionally one will run across seals in bronze.



It was probably such metal stamp seals that first inspired a Lydian king, sometimes around 600 B.C.E., to apply the head of a lion to small ingots of electrum (a natural alloy of gold and silver,) to show that these ingots had been checked by the king's officials for weight and purity--thus creating the world's first coinage.

The second illustration in this article shows an early bronze stamp seal from Assyria, a country whose frequent and often tragic, contacts with the Jews of Israel and Judah are documented both in the Hebrew scriptures and in the Assyrian chronicles. The style of this seal is quite similar to pieces from Judah of the same period, c. 1000-800 B.C.E. The seal, which has a diameter of 20 millimeters, depicts a peacock displaying its tail and raising its wings. The incused image faces right, but, of course, the impressions made from the seal would be raised and face left. This early piece is still rather linear in design. Later seals tend to be more three-dimensional



and deeply cut, more like coin dies.

The presence of the peacock, a bird of Indian origin, in the Middle East region at the time of this seal is attested to in I Kings 10, 22-23 (Authorized Version): "For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks. So King Solomon exceeded all the kings of the earth for riches and for wisdom." Almost the exact same passage appears in II Chronicles 9, 21-22. King Solomon ruled from about 971 to 931 B.C.E.

The word "peacocks" that appears in this text is the Hebrew *tukkiyyim*. This word may be derived from the ancestor of the modern Tamil word for peacock, *togai*, *tokai*. Tamil is a non-Indo-European language of Southern India. Modern Hebrew mistakenly uses the word *tukki* to denote the parrot.

Stamp seals from the Middle East range in date from millennia before the first appearance of the Hebrew people to the very end of antiquity and beyond, to our own day. Their artistry, their individual character, and their variety make stamp seals some of the most intriguing of numismatic relics. While the earliest examples of stamp seal are far older than any issue of coins, their history is by no means unrelated to coinage's history..

# *The Coinage of Tiberias*

*By Edward Janis*



It was March 1969, and not one of the AINA tour members had ever been 650 feet below sea level and certainly did not know what to expect. Ellie, our guide on the Red Bus, had just told us that the temperature was usually between 110° and 120° during the summer days. Tiberias was exotically beautiful. A northern breeze rippled the Sea of Galilee causing the tall stately lush green palm trees to sway. Some decided to soak their bones in the healing mineral waters of the aged old hot springs of Tiberias, whose literature identifies King Solomon as one of the beneficiaries. The rest of us went on to see such sites as the finest mosaic relic in Israel, the "Four Seasons" floor of an ancient synagogue of the Talmudic period, and the tomb of Ramban, Rabbi Meir Balal Haness, so exalted that the tomb is built under two synagogues.

To understand the legends on Jewish coinage struck in Tiberias, we must historically regress to the last days of Herod I. After ruling 36 years by the grace of the Romans, who placed him on the throne as a subservient client-king, Herod changed his will directing Augustus in Rome, whose decision on the document was final, to split his kingdom into three parts among his sons Antipas, Philip and Archelaus. Herod's two other sons, Alexander and Aristobulus were tried and executed in 7 B.C.E., two

years prior to the will. Herod died shortly after this fourth will. Rome then appointed Archelaus as ethnarch of Judaea; Antipas as tetrarch of Galilee and Peraea; and Philip as tetrarch of Pania, Batanaea etc. The word tetrarch is derived from tetra ( $\frac{1}{4}$ th) plus archos (ruler). This signifies the governor of a fourth part of a province as in the Roman Empire. There is nothing new under the sun. Today, we call it gerrymandering: splitting up a political district to retain control of the votes by subdivision. In Greek times, hundreds of years before Rome, Philip divided Thessaly into four tetrarchies. By having control of not less than three of the tetrarchs, the vote on any given issue when all four governors voted as a unit could never be less than 3 to 1. In the later period of the Republic, and later under the Empire, the Romans seemed to use this title to designate those tributary princes who were not of sufficient importance to be called kings. On the totem pole that was the life line of Rome, an ethnarch was one grade lower. Thus in this pecking system, the ethnarch Archelaus had a greater possibility of future consideration to become a Jewish King by Rome, than did the tetrarch princes Antipas and Philip.

Tiberias is located in the Tetrarchy of Galilee, governed by Antipas. In 18 C.E., awed with the beauty of the Sea of Galilee

and the existence of the hot mineral springs, Antipas founded and fawningly named his new city Tiberias, in honor of the Emperor Tiberius. The coinage is as follows:

# #1. JEWISH COINAGE

## a) Herod Antipas 4 B.C.E.-39 C.E.



Obverses contains a reed, a palm branch, or a palm tree. The reverses usually the inscription TIBE/PIAC (Tiberias in Greek) surrounded by a wreath. This is the first time that a mint is designated on a Jewish coin. Most of these bronze issues were struck in three denominations in the first issues of 20 C.E., and in four sizes in the issues of the later years of 33, 34. and 37, the later being 33/34 C.E. The obverse Greek title HPWΔTETPAP or TETPAPXHC = Herod the Tetrarch.

## b) Agrippa I 37-44 C.E.



Unlike Antipas. who struck all his coins in Tiberias. Agrippa I, now a king under the emperor Claudius in 41 C.E., took full advantage of the consolidation of the former parts of Herod I's kingdom, and struck coins in Panias, Caesarea, Jerusalem and Tiberias.

Those issues of Tiberias are extremely rare and are listed by Meshorer AJC 247/8 #2 thru 4M. The only coin that appears Jewish is #4 with a crossed cornucopia reverse.

## c) Agrippa II 56-95 C.E.



Because of his youth, Claudius appointed the Procurator Cuspius Fadius to govern the Jewish kingdom. At the death of his relatives, Claudius increased his domain. After Nero came into power, he added other lands which included Tiberias. Agrippa II ruled for 49 years. His coins carry not only his own image, but also portraits of four of the eight emperors under whom he served as client-king: Nero, Vespasian, Titus and Domitian. Although some of the coins such as those with double cornucopias and an eight branched palm tree might have been struck in Tiberias, coins Meshorer 5,6,7 (pl. 29 Sup. III) feature the palm branch obverse and the wreath surrounding TIBE/PIAC in different sizes much the same as with the coins of Antipas back in years 31 and 34 C.E. These later issues refer to Claudius in the year 53 C.E.

In the Jan.-Feb. 1990 issue of the SHEKEL, Shraga Qedar published a coin with the date IE (year 15.) that could only have been struck September/October of 70 C.E. Although this coin was published by Hill in 1914, the

complete date was not visible.



There are five pieces now known and the illustrated coin shows the full date. It is generally accepted that the Claudius issues are not Roman but Jewish related pieces.

## #2. ROMAN CITY COINS OF TIBERIAS

These are the so called Greek Imperial coins that begin under Trajan in year 100 and cease under Elagabalus in 221. The obverses feature a bust of the emperor facing right, surrounded by a legend in Greek usually abbreviated because of the lengthy titles. For example under Trajan we find a coin (BMC 5, Hendin 230, Ros. 5) which reads ΑΥΤΟΚΡΑΙΣΤΕΡΟΝ ΤΡΑΙΑΝΟΥ ΚΑΙΣΑΡΟΣ ΑΥΓΟΥΣΤΟΥ ΓΕΡΜΑΝΙΚΟΥ or money of Emperor Trajan Augustus Germanicus (conqueror of the Germans) in English.



The beauty of these issues are in the reverses. In addition to the city name ΤΙΒΕΡΙΑΣ or the abbreviated form viz, ΤΙΒΕ, the coinage features the palm branch (emblem of peace); Hygieia (The

goddess of the hot springs); Tyche (the guardian city goddess with rudder on prow); Zeus in a Tetrastyle temple (in honor of Hadrian's visit and dedication); Poseidon and the anchor (both reflecting the marine industries and fishing); including the double cornucopias which, it is believed, were placed on the coinage by the influence of the large Jewish population.

## #3. ISLAMIC COINS OF TIBERIAS

After an hiatus of approximately 430 years, we find coinage in Tiberias resumed by the invading Arabs when bronze issues started under the Umāiyads and ended under the Fatimid c. 1000. The coinage is generally classified as follows:

a) *Arab-Byzantine*. These are imitations of existing Byzantine coins showing the standing Emperor Heraclius with the Greek name ΘΗΒΕΡΙΑΔΟ and the Arab name Tabariya in Kufic script.



This issue was followed by a three figured obverse which are believed to be of the Emperor Heraclius and his sons Constantine and Heraclonas. Being completely unknowledgeable about coinage, the Arabs even copied the Christogram above the large M on the reverses. On Byzantine coinage, this M was the value of the coin which equaled

40 nummia. This was the same as a follis. It is not unlike our current 100 cents = one dollar.

*b) Post Reform Umâiyad Coinage of Tiberias.*

Just before 700 C.E., a reformation in coinage took place. Whether it was brought on by the hatred of the Byzantines, or the desire to follow the old Jewish laws pertaining to graven images, we find the new coinage devoid of human faces and figures. They now include phrases proclaiming the virtues of Muhammed and Allah. Some of the later pieces have the mint shown as al Urdum. Tiberias was the capital of the Jund (the military district). These pieces were with certainty struck in Tiberias. A few have in the center of the reverses a lion couchant, or an amphora and a questionable coin with a five branched menorah, that most authorities believe was struck in Jerusalem.



*c) Fatimid coinage*

After a lapse of almost 250 years c.1000, caliph al-Hakim Fatimid struck a gold dinar. A silver issue has also recently surfaced in New York.



The coinage of Tiberias mirrors the intense history of a city whose legacy goes back to King Solomon. Gods and goddesses still guard the hot springs (Hygieia and Sarapis). Blue waters and white sails are guided by Tyche on the prow with firm rudder. Poseidon still herds the St. Peter's fish into local nets. If you cannot make the trip to this paradise on the Sea of Galilee, at least collect a few of its topical coins.

For further study:

Jewish Coins of Tiberias  
Meshorer: AJC Vol. 2; Hendin: Biblical Coins pg. 68-80

Roman Coinage of Tiberias  
B.M.C. Palestine pg. 5-10; Hendin: Biblical Coins pg.133/5; Meshorer: City coins of Eretz-Israel pg. 34/5; Rosenberger: Vol. 3

Islamic Coinage of Tiberias  
Walker: Arab-Byzantine & Post Reform Umâiyad Coins; Miles: ANS.

For a general overview of the historical background, a review of the numismatic material and type collection: Arie Kindler: The Coinage of Tiberias.



# *The Bank of Daniel Meyer*

## *By Edward Schuman*

One of the earliest Jewish banking firms in California was founded by Daniel E. Meyer in 1857. His ancestors can be traced back more than 300 years to Loeb and Edel Oppenheimer who resided in Heidelberg around 1530, and to Rabbi Isak of Worms in 1645. His mother, Fanny Koenigswarter Mayer, daughter of a Jewish banking family, was born in Hanover in 1801.

Four of Fanny's seven sons emigrated to San Francisco, one in each succeeding year starting in 1851, probably coinciding with the news of the discovery of gold in California. The first to arrive was Daniel, followed by Jonas in 1852, Moritz in 1853 and Mathias in 1854. Somewhere along the way, the 'A' in Mayer became an 'E' to Meyer.

The brothers were actively engaged in various mercantile businesses, dry goods, tobacco etc., but by 1857 Daniel and Jonas together founded the Bank

of Daniel Meyer. At a later date, the two other brothers were taken into the firm. Daniel soon earned a fine reputation for his astute knowledge of financial matters, but also a reputation for stingy miserly ways. He once advised a client "never to buy anything that had to be fed". News information of the terrible oppression and hardships thrust upon Russian Jews by their cruel czar regime filtered through to California. In 1881, an article in the *American Israelite*, a Jewish newspaper published in San Francisco, chastised several prominent wealthy Jews for not contributing generously to the relief fund created to assist the Russian Jews who became victims of the pogroms then taking place in that land. Among the names listed was "Daniel E. Meyer & Co., brokers, worth in the neighborhood of eight millions, would not give one cent; one of the brothers tendered a five-



dollar gold piece, but the elder brother (Daniel) said: "We have enough of Russians, and not a cent I will give to import any more of such people to this country".

The first treasurer of the San Francisco Stock and Bond Exchange, the predecessor to the Pacific Stock Exchange was Daniel Meyer. Not a person could doubt his patriotism, for during the Civil War, he invested heavily in government securities. His bank was also among the largest purchasers of state and county bonds and war-rants. In 1889, after a disastrous fire burned most of the city of Bakersfield, he was the only banker willing to grant the city a loan of over one million dollars, but at a hefty 9 percent interest rate. Much of California and Nevada agricultural and mining development was financed by his bank. The bank provided loans for the irrigation of the San Joaquin Valley and California grain exports.

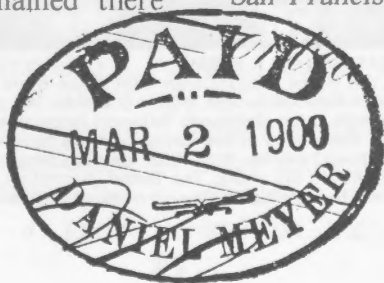
Moritz Meyer, one of the brothers, engaged in silver mining speculation, and sold stocks on margin. As these stocks were found to be worthless, his purchasers reneged, leaving the firm with huge losses. He was exiled to New York by his brothers for these unethical practices, and forced to work as a stock broker in this city. He remained there

for twelve years until recalled by his brothers.

The Daniel Meyers had no children, and upon the anniversary of their fiftieth wedding day, they distributed 50,000 dollars to various charities, thus nullifying in part the miserly stigma attached to their reputation. Daniel died in 1911, leaving a four million dollar estate to his brothers, nieces and nephews. The sum of \$238,718 in inheritance taxes was the largest paid up to that time in the state. The Bank of Daniel Meyer ceased to exist five years later.

As a collector of Judaic banking memorabilia, an actual check of the Bank of Daniel Meyer has eluded me in over twenty years of searching. I consider myself fortunate to have found a pair of checks on the Bank of Nevada circa 1900 payable to Daniel Meyer. There is a distinct possibility that Daniel Meyer had a connection to this bank, since the checks are both rubber stamped with a bankers paid stamp bearing his name. Both checks also contain two pen cancelled one cent revenue stamps, the federal government tax on checks imposed after the Spanish American War to pay part of the war costs.

Much of the information on Daniel Meyer for this article was found in *Our City, The Jews of San Francisco*, by Irena Narell.



# The ALEPH BETH Page Dedicated to the Beginner

by Edward Janis



Q. Can the ancient Roman Judea Capta pieces be considered anti-Semitic coins?  
R.B., Philadelphia, Pa.

A. No. The Romans produced many other coins advertising their victories. These were not only bragging pieces, but also warning pieces to subjugated colonies that were considering a revolt against Rome. In those days, prior to newspapers, radio and TV, the coinage carried the message. It is generally accepted that the first anti-Semitic coin was the silver pfenning struck in Halberstadt, Germany in 1149 for Bishop Ulrich I showing two Jews, wearing the mandatory conical hats, stoning St. Stephen.

Q. At a local coin show, I bought a Victory Coin. My friend told me there were two varieties but neither he nor any of my fellow collectors knew the difference Can you help me?  
M.S., Springfield, Mass.

A. You must have purchased a silver piece which were struck from two different dies. The proof were struck by Kretchmer in Jerusalem. The uncirculated were struck at the government mint in Berne, Switzerland. The Berne mint has the edge inscription facing the obverse, also has three small Stars of David and small incused letters plus a sharp pointed sword on the obverse. The proof pieces struck by Kretchmer, the incused letters are larger with three diamonds and believe it or not, an inferior poor matte-proof surface, whereas the Berne pieces have highly polished surfaces.



## VARIATIONS ON A THEME

Top, the Berne Victory coin with three Stars of David between small-size-date lettering. Below, the Jerusalem piece with three diamonds between large-size-date lettering. The edges of the Berne coin are bevelled giving a narrower profile than that of the Jerusalem coin whose edges are sharp. The Berne inscription faces the reverse, the Jerusalem the obverse of the coin.

# *Yom Kippur on the Midway*

*by Isidor Lewi*

*The World's Columbian Exposition observed the 400th anniversary of the discovery of America by Christopher Columbus. It was held in Chicago in 1893 and exhibited many new wonders of the time. Canals and lagoons laced the 666 acre fair grounds. Most nations of the world had pavillons in which their native products were displayed and sold. These buildings were finished with white plaster and fibre, and shone like white marble in the sunlight, leading to the phrase White City. At this time Palestine was part of the Turkish Empire.*

About four-fifths of the inhabitants of the Turkish village on the Midway Plaisance at the Chicago Exposition were Jews. Merchants, clerks, actors, servants, musicians and even dancing girls, were of the Mosaic faith, though their looks and garb would lead one to believe they were Mohammedans. That their Judaism was not of the passive character was demonstrated by their closed booths, shops and curio places, by the silence in the otherwise noisy theaters and the general Sabbath day air which pervaded the "Streets of Constantinople" on *Yom Kippur - the Day of Atonement*.

A more unique observance of the day never occurred in this country, and to the few Americans who had the good fortune to be present, it presented a picture of rare beauty and solemnity.

The Turkish mosque was so arranged that it could be used as a Jewish house of worship also - the paraphernalia was all there and the Moslem is liberal enough to allow religious service other than his own to take place in his house of worship - a point

which he thinks the Western people would do well to ponder.

It was in this gorgeously equipped and dimly lighted mosque, that the oriental Jews assembled on Tuesday evening, September 19th, 1893, and read the *Kol Nidra* service. A screen of carved wood was placed across one corner of the mosque, and behind this the women, robed in white, with faces partially concealed behind white veils, worshiped. The men, gorgeous in varied colored silken garments, some wearing the simple fez, and some the more elaborate turban, removed their shoes at the door before entering, and when they did not stand facing the East, where the cantor intoned the prayers, they sat cross-legged on the matted floor.

Each and every one had brought with him from his home the scarf which the orthodox Jew wears at prayer time, and the Hebrew book of prayers. In the course of the ceremonial, Mr. Robert Levy, the Ottoman concessionaire, approached the alter and asked a blessing on the President of the United States, and on the Sultan of Turkey.



*Grover Cleveland, President of the United States  
Abdul Aziz, Sultan of Turkey (Ottoman Empire)*



*A Turkish Jew Wearing the Red Fez and Stripped Scarf*

The services lasted long into the night, and when silence reigned all over the White City, when the robe of night and sleep covered the kaleidoscopic Midway, these Jews from the land of the Wise Men were still worshipping in the mosque.

On Wednesday, September 20th, the mosque was too small to hold the worshipers, and a great bazaar, in which rugs and tapestries were on exhibition, was converted into a synagogue, and with its dark hangings, great banks of fantastic webs, its improvised alter and ark, against which the costumes of the Turks gained in brilliancy, looked even more picturesque than in the mosque. Here again were the white-robed women, separated from the men by a man-high screen; here again the men in rich oriental costume, and except the few who came in full evening dress – which is nothing unusual at a day function in Turkey – no two were clad alike. They came from all parts of the Orient. Constantinople had the largest representation, though there were men from Adrianople, Tunis, Tripoli, Damascus,

Smyrna, Bombay, Calcutta, from Algeria and other Eastern points, and two lone men from New York. And here it was seen how wise were those who made Hebrew the language of prayer for the Jews. Coming from lands far apart, unfamiliar with one other's language, unable to converse with one other in many instances, still in prayer, by the use of the same language, they were united.

In one corner, bent over his book of prayers, dressed in a brown silken robe and ample turban, stood the white-bearded, venerable "Faraway Moses" whom Mark Twain introduced to his readers years ago; at every turn stood or reclined a figure which might have been a Dore model. The fakir's cries, the clang of cymbals, the din of tom-toms, the endless drone and buzz of hurrying thousands came from the wonderful street a few steps off.; above these, the strains of martial music from the German village across the way, and above all rose the chant of these strangely habited men and women " *Hear, O Israel! The Lord our God, the Lord is one.* "



**Hear O Israel – State Medal, 5740–1980**

# The Diversity of Israel's Coins and Medals

By Mel Wacks

The collector or exhibitor seeking beauty and variety should examine Israel's numismatic issues for both popular and unusual themes.

AUGUST 1990 • THE NUMISMATIST

**Y**OU DON'T HAVE to be Jewish to enjoy Israel's coins and medals, and you don't have to be wealthy. Many feature important Christian holy sites, while others commemorate a great variety of topical subjects ranging from space to sports. Israel does issue gold commemoratives, but the same designs usually are available in inexpensive bronze or silver issues in the \$10 to \$20 range. And many beautiful low-mintage issues of the past—brilliant uncirculated or proof—are now available in the aftermarket at remarkably low prices. An overview of the rich variety of themes available to the collector and exhibitor demonstrates the viability of this specialization.

The most obvious topic covered in Israeli numismatics is the Bible. Commemorative coins featuring Old Testament themes and quotes include the 1979 "Mother of Children" (Psalm 113:9), the 1984 "We Are Kinsmen" (Genesis 13:8) and the 1989 "Promised Land" (Jeremiah 3:19). However, Biblical quotes are far more common on official State Medals. These large, antique-finished bronzes are generally available for \$10 to \$15. Possible opportunities for collecting and exhibiting include: "I will remember the covenant of their ancestors" (Leviticus 26:45) on the First Settlers medal (1963), "Love thy neighbor as thyself" (Leviticus 19:18) on the Pilgrims medal (1963), and "Wisdom hath built her house" (Proverbs 9:1) on the 1965 Hebrew University medal.

Designated the "People of the Book" because of their historical reverence for the Torah, Israelis have celebrated the written word on numerous numismatic occasions, starting with the holy Torah scrolls on the 1961 "Bar Mitzvah" coin, and continuing with the 1981 "People of the Book" Independence Day commemorative, the 1961 "Bible Contest" State



The First International Harp Competition silver medal issued by Israel in 1959 features a representation of King David playing the harp.

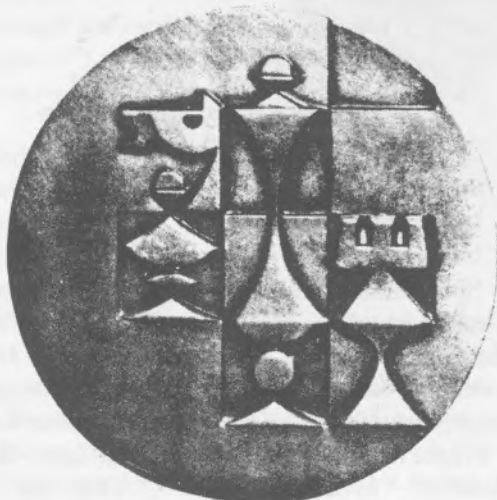


A 1981 silver commemorative coin, "People of the Book," celebrates Israel's historical reverence for the written word.



The "Mother of Children" coin features references to the Bible (Psalm 113:9) and to women, both popular themes on Israel coins and medals.

A bronze medal, issued in 1976 for the 22nd International Chess Olympiad, is one of many sports commemoratives issued by the State of Israel.



Medal, and the 1983 "Ministry of Education" presentation medal featuring the appropriate inscription "The wise of the nation will instruct the people" (Daniel 11:33).

Music was a prominent part of religious services in Biblical times and was used as a coin theme by Bar Kochba during the Second Revolt (132-135 C.E.), when a lyre was featured on bronze and silver coins. A similar harp has appeared on Israel's trade coins, and music has become one of the country's most popular medallic topics. Some of the most important medals issued include the "Arthur Rubinstein International Piano Master Competition" (1974, 1977, 1980), the "International Harp Competition" (1959, 1962, 1965, 1970, etc.), the "Music and Drama Festival" issued annually since 1962, the "Zimriya Choirs" (1973, 1975, 1977), the "Pablo Casals International Violoncello Competition" (1961) and the "Israel Philharmonic Orchestra Jubilee" (1987).

Ships are another ancient theme that appeared on Judaeon coins more than 2,000 years ago and are a prolific subject on modern Israel's coinage and medals. The 1963 "Seafaring" coin is Israel's most valuable silver coin; it features an ancient galley on one side and the smokestack of a modern steamship on the other. A lighthouse guarding the port of Eilat appears on a 1967 coin, and a coin issued in 1985 depicts a sailing vessel from the time of King Solomon. The 1981 state medal features the Sea of Galilee, while that issued in 1963 marked the "Terra Sancta—Christian Pilgrimage." The 1965 state medal depicted "Jaffa-Jonah's Whale."



**The port of Eilat, one of many issues celebrating nautical themes, is featured on this 1967 Independence Anniversary commemorative silver coin.**

**A thoroughly modern theme is represented on this silver medal, "Shavit," issued in 1962 to celebrate an Israeli rocket launched for meteorological exploration.**



Sports commemoratives would seem to be a contemporary topic, but actually such pieces were issued even before there was a modern State of Israel! *Judaic Tokens and Medals*, by Sylvia Haffner and edited and annotated by Nathan Sobel, lists dozens of issues produced for sporting events, beginning with an undated "Affula Horse Race" and including the 1933 "Prague Maccabiah Games." Official Israel Government state medals have honored "Invalid Olympics" (1968), the "22nd International Chess Olympiad" hosted by the city of Haifa (1976), "11th Hapoel Games" (1979), "11th Maccabiah" (1981), the "Los Angeles Olympics" (1984) and the "Olympics in Seoul" (1987).

A very up-to-date theme, however, is space. The 1962 "Shavit" silver issue commemorates an Israeli rocket launched for meteorological exploration, and bears the Biblical prophecy "There shall come a star out of Jacob" (Numbers 24:17). The 1989 platinum piece "Ofeq," issued in 1989 to honor Israel's first satellite, displays the same prophetic quote.

The more popular theme of animals is also featured on Israel's coins and commemorative medals. The 1989 Israel 41st Anniversary of Independence "Promised Land" commemorative coins feature a gazelle. The 1961 Hanukka coin depicts an elephant, the 1977 "Brotherhood in Jerusalem" Independence commemorative appropriately pictures a dove, the 1958 "Valour" medal has a stylized lion, the 1965 "Jaffa" issue features a whale, and a representation of a horse was chosen for the 1970 Weizmann Institute medal.



Animal and plant themes are represented by "Valour" (top), a 1958 issue depicting a lion, and a silver coin (bottom) issued in 1949 featuring three budding pomegranates.



It is reasonable, of course, to find plants on coins and medals issued by the people who "made the desert bloom." Israel's trade coins have featured pomegranates, barley, palm trees and grapes, all inspired by designs on ancient Judean coins. In addition, there are cypress trees on the 1960 "Degania" coin, olives on the 1961 "Bar Mitzvah" commemorative, and an olive tree on the 1978 "Union of the People and the Land" issue. Roses can be found on medals issued in 1981 ("Rose Pilgrimage") and 1982 ("Daughters"), while a lily appears on the 1985 "Nature Reserves" commemorative, and irises are featured on the 1987 "Eagle and Iris" state medal.

Other possible themes offered to the student of Israel numismatics include famous personalities, Jewish and Christian holy sites, archaeological treasures, and women. This last topic might serve to interest hobbyists' wives and daughters in the pleasures of collecting, so let's look at women on Israel numismatic items.

The second Independence Day coin, minted in 1959, commemorates the "Ingathering of the Exiles," and shows women and men dancing together in a circle. A shepherdess is featured on the 1960 "Henrietta Szold" Hanukka coin, the previously mentioned "Mother of Children" pictures a mother with two children, a young female nurse appears on the 1960 "Hadassah" medal, and Holocaust heroine "Anne Frank" is memorialized on a 1988 medal.

Surprisingly, the first specific post-Biblical woman to appear on an Israel numismatic issue was not someone like Golda Meir or Henrietta Szold, but actress Hanna Roving, who is realistically portrayed on the 1978 "Habimah Theater" medal. A graceful female model is featured on the 1975 "Fashion" state medal, a young female freedom fighter is shown on the 1983 "Resistance Struggle against the Nazis" issue, and a stylized "Mother and Wife" medal was issued in 1987. Two of the most famous modern Jewish women are depicted on Israel paper money—Hadassah founder Henrietta Szold on the 5-lira note in 1973, and former premier Golda Meir on the inflationary 10,000-sheqalim note in 1984.

Another interesting theme, for which there are a number of candidates, is coinage on coins and medals. The first such appearance is the depiction of a ½ shekel from the First Revolt (66-70 C.E.) on the 1961 and 1962 ½-lira commemoratives. Ancient shekels from this same period also can be found on the Pidyon Haben ("Redemption of the Firstborn Son")

coins minted from 1973 to 1975. The "menorah" coin issued by the last Maccabean king, Antigonus Mattathias (c. 37 B.C.E.), and a bronze coin of the First Revolt (69 C.E.) have been reproduced since 1984 on two of Israel's trade coins, while a First Revolt ½ shekel is shown on the 1984 "Ceremonial Half Shekel" state medal. An entire medalllic series of "ancient city" coins issued in 1965 depicts coinage of Ashkelon, Acre, Tiberias, Beit She'an, Avdat, Caesarea, Jaffa, Lod and Jerusalem. And last, but not least, five different coins of the Palestine Mandate and the State of Israel are illustrated on the 1985 "Israel Discount Bank" official award medal.

Finally, in the hope of a better future, let's explore the numismatic themes of peace and brotherhood. We can start with the 1969 "Shalom-Peace" commemorative coins, continue with the 1977 "Brotherhood in



An ancient ½ shekel minted in 68/69 C.E., appears on a modern ½-lira commemorative coin issued in 1961

The themes of peace and brotherhood are well represented on Israel's numismatic issues, such as this 1969 "Shalom—Peace" silver Independence Anniversary commemorative coin.



Jerusalem" independence anniversary coin, and the silver and gold 1980 "Peace" coins honoring the historic Israel-Egypt peace treaty (Egypt also issued a coin commemorating this treaty that could be included in a display featuring the Peace coins). Israel state medals continue this theme with the 1965 "Righteous among Gentiles" honoring Holocaust heroes, the 1967 "Israel-Canada Friendship," the 1976 "Iraqi-Jewish Cultural Center," the 1979 "Israel-Mexico Coin Exhibition," the 1985 "Go in Peace and Return in Peace," and the 1985 "Christian Broadcasting Network" medal that depicts a Moslem, Christian and Jew embracing, surrounded by the inscription "Bringing a message of peace and hope to the Middle East."

Interesting displays of these pieces might include props such as an open Bible plus coins and medals featuring Biblical quotations; a flower or animal with its numismatic counterpart; or illustrations of ancient ships with corresponding numismatic topics. Exhibits can show just one coin, medal or bank note, or a group of numismatic items focusing on a single theme. It is easy to find inexpensive pieces at many coin shows or from dealers who specialize in Israeli material. You can locate all of the pertinent information about each piece—year of issue, mintage, mint, size, weight, metal content, designer and historic significance—in the standard reference *Israel's Money and Medals* by Sylvia Haffner Magnus (available through the ANA library), and you can dig deeper into any subject in the *Encyclopedia Judaica*, found at most public libraries.

## *Anne Frank Medals*

### *By William B. Cowley*

There have been numerous medals and decorations presented to armed forces personal of the many countries participating in World War II. Also to be remembered, were the millions of civilians who died horribly, and countless others who struggled to survive.

The story of Anne Frank first brought me into the field of holocaust related medals, civilian resistance medals, and the scrip and tokens of concentration camps. Anne Frank, a young Jewish girl, her family and some friends, managed to hide from the Nazis for twenty five months in an upstairs annex at the business which her father, Otto, once directed in Amsterdam. On August 4th, 1944, they were discovered, and along with two men who helped then, were sent to concentration camps. The two helpers and Anne's father were able to survive the duration of the war. Anne, along with her older sister Margot, died in Bergen-Belsen Camp in Germany, probably in March, 1945.

The struggle of the Frank family was one of the most moving stories I have ever read. Their story, though, is just one of the countless stories of horror which made up the holocaust.

I began my collection of Holocaust related medals with those honoring Anne Frank. One of the earliest medals were struck in France in the late 1940's. It is a very heavy copper medal, 70mm



in diameter by. G. Simon. The obverse: Anne's portrait, G. Simon on the left. The reverse: a sprig of flowers, with raised barbed wire running through it. Sylvia Haffner lists this medal as HO-1 in her book *Judaic Tokens and Medals*, where it is called the "Anne Frank Remembrance Medal"

A second medal is from either West Germany or the Netherlands. A prooflike silver medal with Anne Frank written under her portrait, below, geb. 1929-1945. The obverse legend : Ich glaube an das Gute im Menschen - I believe in the good in people. Reverse: springs of flowers and a Latin inscription: In Memoriam Immium in Bello Defunctorum



Infantium – In memory of all who died young in war.

The Judaic Heritage Society honors Anne's 50th birthday. The medal was designed by Zamy Steynovitz, an Israeli artist, using a photograph from her diary for the design. Karen Worth, an American sculptress translated the design to the model. Obverse: Anne surrounded by a dove, a fiddler, a timeless clock with Hebrew numerals, a Rabbi, holding the Scrolls of the Law and a bouquet of flowers with the dates of her birth and death. Reverse: a quotation from her diary " In spite of everything, I still believe that people are good at heart."



The Israel Government Coins and Medals Corporation issued an Anne Frank Medal designed by Alex Shagin, the former head engraver of the Leningrad Mint. The obverse shows Anne's face emerging from a half opened door. Anne's name in both Hebrew and English, a menorah with one lighted candle– the symbol of hope. The candle flame forms part of Anne's last name in Hebrew, Mr. Shagin's name is below. The reverse shows a hand raised in protest behind barbed wire upon which is hung the Star of David



with the word "Jood". Above is the Hebrew word for remember, and Remember Holocaust in English. This medal is still available, and can be ordered from A.I.N.A.

The Anne Frank House has issued a brass colored proof like medal. The obverse: Anne Frank's

portrait facing left. The dates 1929-1945 edges the sides of the portrait. Below Memorial Year 1985. The reverse : The Anne Frank House in Amsterdam. It is said that this medal was given to visitors of the "Hiding Place" for a monetary donation of their choice.

The American Friends of the Anne Frank Center, an organization to which I belong, is supported by individuals committed to preserving the legacy of Anne Frank and defending democracy and human rights. For more information, write to the center at 106 East 19th Street, 4th floor, New York, N.Y. 10003. Anyone wishing to correspond with me concerning Anne Frank, her



medals, or other Holocaust related materials, may write me at P.O. Box 25, Olathe, CO. 81425

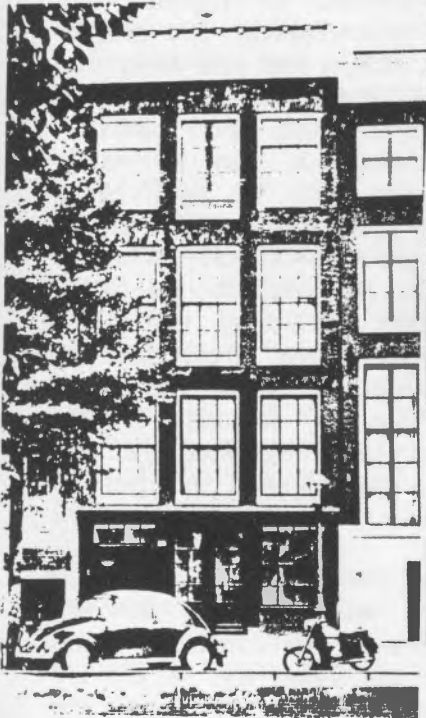


Figure 2. The house (left) in Amsterdam, in which the Frank family was hidden, now a museum, the Anne Frank House.



Figure 1. Anne Frank. Courtesy Yad Vashem Archives, Jerusalem.

# Monobaz I Founded a Great Jewish Royal Family

By David Hendin

A newly discovered bronze coin of Monobaz I of Abiabene was recently sold by the German auction firm Bankhaus H. Aufhauser. It is the first known coin of this ancient little kingdom on the banks of the Tigris, where the Assyrian empire once stood.

The appearance of this coin makes numismatic history. It also recalls a fascinating but not often told story of a royal family's voluntary conversion to Judaism early in the first century. Just a few years earlier, Philo, the Alexandrian philosopher, was introducing the concepts of Judaism to a wide audience of cultivated heathens among the Greeks.

Enter now King Monobaz I and his queen Helena, the royal couple of Adiabene, which according to H. Graetz's *History of the Jews*, was "a small but not unimportant state, and although it touched the great domains of Rome and Parthia, it had been able to hold its independence during some centuries."

Old king Monobaz I had plenty of children - by Helena as well as other wives. The favorite of both parents was the youngest, Izates. In order to protect the prince from jealousy by his royal brothers, he was sent to the court of a neighboring king name Abinerglus.

Soon Izates was wed to Samach, king Abinerglus' daughter, who had recently converted to Judaism after hearing about it from a Jewish merchant named Anania, who traded frequently at her father's court.

Izates met the merchant at court, and became interested in what he said about the Jewish religion which was centered in Jerusalem. Izates proclaimed his loyalty to Judaism in the year A.D. 18

At virtually the same time, unbeknownst to Izates, back home in Adiabene, his mother queen Helena had also been won over by the Jewish religion.

Monobaz had never converted, though it can be safely presumed that he had heard plenty about the Jewish religion from his wife and sons. When he died in the year 36, he broke tradition, skipping his older boys, and named young Izates as his successor. When the elders of Adiabene learned of his choice, they suggested that the older boys should be put to death in order to prevent a civil war.

But, according to Graetz, Helena was "softened by her conversion to Judaism, and would not follow this sanguinary advice, and only kept the brothers in confinement, with the exception of her eldest son Monobaz II, to whom she con-



*King Monobaz I. Obverse: Portrait of bearded king facing right, wearing a tall crown, around from left "King Monobaz". Reverse: Ear of corn in a wreath, flanked by the Greek date which translates to A.D. 20-21.*

fided the regency." In fact when Izates returned home, and big brother Monobaz II handed him the crown, he "considered it an unmanly act of cruelty to leave his brothers to languish in confinement, and he sent them as hostages into honorable banishment, some to Rome, and some to the Parthian capital."

Eventually both Izates and Monobaz II were converted to Judaism, even undergoing circumcision.

In about the year 43, the royal mother queen Helena decided to visit Jerusalem and king Izates accompanied her. More impressed than ever with the Jewish religion, Helena donated a golden shell-shaped portal for the door to the inner Temple, "to receive and reflect the first rays of the morning sun, and thus announce the break of dawn to the officiating priests," When a famine in 48 A.D. caused mass starvation in Jerusalem, Helena donated ship-loads of wheat brought at great expense from Alexandria and Cyprus.

Helena survived Izates, who died at age 55, and was succeeded by his brother Monobaz

II, also a converted Jew.

During her life, Helena had a tomb built for herself in Jerusalem, and was buried there when she died in A.D. 50. Helena's tomb can even today be visited by tourists in Jerusalem, where it is popularly known as the "Tombs of the Kings." It is only about a fifteen minute walk from the Damascus Gate in East Jerusalem, and one can spend several exciting, historic (and a little spooky) hours exploring its depths. Be sure and bring a flashlight, and leave your fear of small, dark spaces at home.

I'm glad this coin of Monobaz I was discovered, since I probably would not have otherwise been motivated to tell you the story of how he founded one of the great Jewish royal families of the Second Temple period. It was a time not so incidentally, that many other heathens were drawn to Judaism. According to Graetz, this fact "was utilized by the teachers of the Nazarene creed. They took advantage of and worked upon this enthusiasm, and thus laid the first steps to their future conquest of the world."

## *In Tribute to Dr. Josef Jaksy*

FROM THE FORWARD JEWISH NEWSPAPER

**NEW YORK** — Since his arrival in New York in 1948, Josef Jaksy has been loved and admired by colleagues and friends, but none of them knew that the soft-spoken physician's work had once extended far beyond the normal practice of medicine.

He did not like to mention the fact — and even his wife of 40 years hardly knew — that during the Nazi occupation of Bratislava, Czechoslovakia in World War II, the Lutheran-born Dr. Jaksy repeatedly risked his own life to save Jews.

For three years during the war he harbored a Jewish woman in his clinic, where she hid by day in his bathroom and emerged only at night, to sleep. In response to "trouser checks" which the Nazis often conducted to identify Jews by the sign of circumcision, Dr. Jaksy, a surgeon and urologist, performed false operations and provided Jews with papers asserting that they had been circumcised for purely medical reasons.

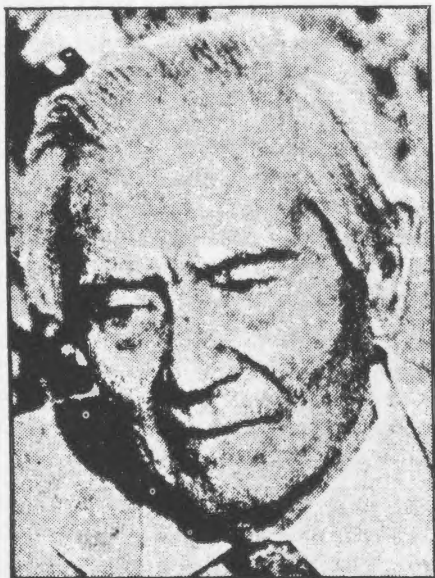
### **A Neighbor's Discovery**

In addition, Dr. Jaksy helped his first wife, who was Jewish, to escape to Switzerland; he smuggled food to Jewish friends in hiding in Vienna, and he helped to save Allied pilots who were shot down and rescued by underground groups. All of this, of course, at his own personal expense, and with no thought of reward.

Dr. Jaksy, now 90 years old, would surely have taken his remarkable story to the grave with him if it were not for the detective work of his friend and neighbor, Amira Trattner, who began visiting him several years ago when he developed Parkinson's disease. As

their friendship developed, Ms. Trattner, an Israeli-born psychotherapist whose practice includes working with survivors, encouraged Dr. Jaksy to speak of the past deeds which modesty had prevented him from mentioning.

"I felt this was something people should know about," she told the Forward. "He was more than happy to share it with me, but when I mentioned the idea of writing or telling others about it, he said 'Oh, no, no, no, no.' Because to him, his actions were so ordinary and expected. Over and over, he has said:



**Dr. Josef Jaksy.**

'Wouldn't you do this for your neighbor?' I think he felt it was almost shameful to talk of it."

But Ms. Trattner believes that "people need to hear about goodness." With Dr. Jaksy's permission, she contacted the Jewish Foundation for Christian Rescuers

of the Anti-Defamation League (which provides aid to those who assisted Jews during the war) and they put her in touch with Mordecai Paldiel, the director of the Department of Righteous Among the Nations at the Yad Vashem Holocaust memorial in Jerusalem.

### **'A Hero Among Us'**

Last week, in a simple ceremony in Dr. Jaksy's Upper West Side apartment, Mr. Paldiel told Dr. Jaksy that he will soon receive the Righteous Among the Nations medal, Israel's highest honor for non-Jews. Also on hand was Rabbi Israel Mowshowitz, an assistant to Governor Cuomo, who presented Dr. Jaksy with an official citation from the governor.

"Sometimes we look for heroes in the wrong places," Governor Cuomo wrote. "They are among us — quietly, humbly, courageously sustaining our world. We are proud that Dr. Jaksy has been among us these many years."

Indeed, Dr. Jaksy's modesty is almost as striking as the humanity of the actions for which he was honored. Despite his illness, he was fully alert as he listened to the governor's citation. Then his eyes filled with tears, and he said: "Thank you very very much. I feel I did very little for the Jewish people."

### **Risking His Own Life**

Mr. Paldiel remarked that Dr. Jaksy's modesty is a common characteristic of rescuers, as is his claim that he did no more than anyone else would have done under the circumstances. Those who risked their lives to save their Jewish neighbors "act as mirrors for us all, reflecting our own humanity back to us," Mr. Paldiel said, adding that it was due to people

like Dr. Jaksy that "we can bear the burden of the Holocaust and yet know that mankind has a hope and a future."

"Civilization," Mr. Paldiel said, "is based on certain moral values, all of which are attacked and called into question by the Holocaust. But let us not forget that the bottom line doesn't rest with Hitler, but with those who quietly did what everyone should have done."

The requirements for being honored as a rescuer of Jews by Yad Vashem are extremely rigorous, yet each year hundreds are identified and honored. In 1990, 600 people were added to the roles of the righteous. The doers of the good deeds, however, rarely identify themselves. Rather, Mr. Paldiel said, it is the survivors who seek out and identify their saviors.

The most important criterion for Yad Vashem's honor, according to Mr. Paldiel, is that the rescuer extended his help at the risk of his own personal freedom and safety. In the case of Dr. Jaksy, the factor of risk was never in question. From the beginning of the Nazi persecution of Jews in Bratislava, Dr. Jaksy and several friends ventured both their physical safety and personal fortunes on a daily basis in their efforts to protect Jewish fellow citizens. Moreover, Dr. Jaksy exploited his position as the beloved personal physician of the city's collaborationist mayor by using the mayor's staff car to smuggle food to a Jewish friend in hiding in Vienna.

On another occasion, Dr. Jaksy was staying at the home of Jewish friends, the Surans, when the Gestapo came for them in the middle of night. As the couple raced to their hiding spots, Dr. Jaksy went to the door and declared that he was a doctor and didn't appreciate

# The Righteous Among Gentiles, Yad Vashem – Official Award Medal, 5725–1965

## Obverse

Two hands clutching a rescue line spun from barbed wire strands. The barbed wire lines emerge from empty space but the rescue line enfolds the globe and serves as a handle by which to rotate it (a symbolic expression of the idea that it is deeds such as performed by the rescuers that make the world go around). The globe is surrounded by an inscription "He who saves one soul is like he who saved a whole world".

## Reverse

Above, a schematic version of "Yad Vashem" and the memorial hill in Jerusalem. In the center, the Hebrew inscription "A token of gratitude from the Jewish people." Below, the French translation. Also the French translation of "He who saves one soul is like he who saved the whole world".

being roused from sleep when he was due to perform surgery in the morning. The Gestapo made their search quick, and Dr. Jaksy was able to help the Surans to flee the next morning.

When, after the war, the Jewish community of Bratislava sought to honor Dr. Jaksy for what he had done for them, he declined; but last week, relaxing in the company of family and friends, he seemed to welcome the opportunity to reminisce. "The Gestapo was not so stupid," he declared, recalling how important it was to make all his faked medical operations appear genuine. His Jewish "patients" had to memorize symptoms from books, and when he admitted them to his clinic he often administered anesthesia or even made superficial incisions to give the appearance that they had undergone authentic surgery.

In the case of the Allied pilots, Ms. Trattner explained, Dr. Jaksy put their heads in casts "that immobilized their jaws, so that if, as they were being smuggled out of the country, they were stopped by a Nazi patrol, they would not be able to answer interrogations which would betray their foreign identity.



Ms. Trattner is currently involved in making a documentary film about Dr. Jaksy, the people he worked with and the people he saved. She sees the project as providing a point of contrast to Robert Jay Lifton's famous book, "The Nazi Doctors," which studied the barbarity of the physicians who helped exterminate Jews.

Already last week, many people were thanking Ms. Trattner for bringing Dr. Jaksy's story to light. His wife, Elisabeth, beamed proudly at her husband, and said: "I didn't know the details. I knew he'd done some such things, but he always made it sound like youthful adventures."

"I forgot these things," Dr. Jaksy said, a gentle smile on his lips. "But now you know about it. Now you do something. Because the fight is not over, and I apologize that I didn't talk more about it."



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### PROGRAM

#### WED. MAY 1, 1991

9:00	AM	PHOTO ID & DEALER SET-UP.
10:30	AM	DEALER TO DEALER.
2:00	PM	PUBLIC ADMITTED TO BOURSE AND EXHIBITS.
7:00	PM	STACK'S AUCTION, MANHATTAN SKYLINE, MEZZANINE.
7:00	PM	BOURSE AND EXHIBITS CLOSE.
8:00	PM	AINA MEMBERSHIP MEETING

#### THUR. MAY 2, 1991

9:00	AM	BOURSE OPEN TO DEALERS.
9:00	AM	BOURSE OPEN TO VISITING REGISTERED DEALERS.
10:00	AM	BOURSE OPEN TO PUBLIC
7:00	PM	STACK'S AUCTION, MANHATTAN SKYLINE, MEZZANINE,
7:00	PM	BOURSE AND EXHIBITS CLOSE.
8:00	PM	A.I.N.A. DIRECTORS MEETING.

#### FRI. MAY 3, 1991

9:00	AM	BOURSE OPEN TO DEALERS.
10:00	AM	BOURSE OPEN TO PUBLIC.
7:00	PM	STACK'S AUCTION MANHATTAN SKYLINE, MEZZANINE.
7:00	PM	BOURSE AND EXHIBITS CLOSE.

#### SAT. MAY 4, 1991

9:00	AM	BOURSE OPEN TO DEALERS.
10:00	AM	BOURSE AND EXHIBITS OPEN TO PUBLIC
10:00	AM	YOUNG NUMIS. LARRY GENTILE, SR. - GOTHAM ROOM, MEZZ.
10:00	AM	COLLECTORS AUCTIONS-MEDALS/EXONUMIA MAN.SKY. MEZZ
11:00	AM	METAMS MEETING, LIBERTY ROOM, MEZZ.
12:00	N	E.A.C. (EARLY AMERICAN COPPERS) LIBERTY ROOM, MEZZ.
1:00	PM	EDUCATIONAL FORUM, PARK CENTRAL ROOM, MEZZ.
5:00	PM	CONVENTION CLOSES. ALL OUT BY 6:00 PM.

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